1: Barthold H-4 (no date) 1927
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101 ḴAZAḴ (T.), robber, disturber of the peace, adventurer; on these and other meanings see W. Radloff, *Versuch eines Wörterbuches der türk. Dialecte*, ii. 364. The existence of the word in Turkish can be first shown in the ninth (xv[th]) century. During the civil turmoils under the Timūrids the pretenders, in contrast to the actual rulers, were called *ḳazaḳ*: those who would not accept the verdict of fortune but led the life of an adventurer at the head of their men; cf., for example, the mention of the *ḳazaḳ* years (*ḳazaḳlīḳ*) of Sulṭān Ḥusain, afterwards ruler of Khurāsān, in the *Bābur-Nāma*, ed. Beveridge, p. 173 [b], infra. The name *ḳazaḳ* is also applied to whole bodies of people, who had separated from their princes and kinsmen; in the *Tārīḵh-i Raṧīdī* (transl. E. D. Ross, especially p. 82 and 272) the Özbeg, who had abandoned their Ḵhān Abu 'l-Ḵhair (cf. the article), are called Özbeg-Ḳazaḳ or simply Ḳazaḳ; the latter name has been retained by their descendants as an ethnic to the present day (cf. the art. KIRGIZ). In Russia the word *ḳazaḳ* first appears about the same time as in Central Asia (in the second half of the xv[th] century) and is probably borrowed from Turkish although it appears in Russian in a larger number of meanings; thus individuals without kinsmen or possessions were called *ḳazaḳ* even although they did not lead a wandering or marauding life; the word, therefore, had not yet the exclusively military meaning which it had afterwards. The word Cossack, used in Western Europe, is the result of the Little Russian and Polish pronunciation. No certain etymological explanation of the word *ḳazaḳ* has yet been given. The last suggestion by N. Marr (*Žurnal Min. Nar. Prosv.*, 1915, June, p. 286), according to which the old Caucasian ethnic *Kasog* mentioned in the Russian annals under 6473 = 965 is preserved in Ḳazaḳ, is a hypothesis which can hardly be accepted by the historian. (W. BARTHOLD)

[STA]

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361 **ḲAZĀN**, also written Ḳāzān, in the xvth and xvith centuries the capital of a Tatar principality, in the xixth century a Russian university town, now capital of the Tatar Soviet Republic. According to legend, the town was built by Bātū. In 1391 Ḳazān was destroyed by Russian freebooters from Novgorod, and again in 1399 by the Prince Ywriy Dmitriyewič. About 1445 a powerful kingdom was founded here by Ulu-Muḥammad and his son Maḥmūdek (in Russian works Makhmutek) who had been banished from the Golden Horde; in the same year (1445), in which Ulu Muḥammad captured the Russian Grand Duke Wasiliy, Ḳazān, where a prince called ʿAlī Beg was ruling, was captured by Maḥmūdek. In 1446 Ulu Muḥammad was killed by Maḥmūdek; two other sons of Ulu Muḥammad, Ḳāsim and Yaʿḳūb, had to flee to Russia from their brother, where Ḳāsim founded a local dynasty in Kasimov [q.v.] which is called after him. Like many later pretenders who sought refuge in Russia, Ḳāsim took part on the Russian side in the wars against Ḳazān. Maḥmūdek died about 1464 and was succeeded by his sons, first Khalīl, then Ibrāhīm. In 1468 even Wiabka had to submit to Khān Ibrāhīm but in the following year the campaign took a more favourable turn for Russia; Ibrāhīm had to make peace and restore their freedom to all the Russian prisoners in Ḳazān. Ibrāhīm's successor was his son Ilhām; in 1487 his brother Muḥammad Amīn appeared before Ḳazān with a Russian army; after a siege of three weeks Ilhām had to surrender and was sent with his wife to Wologda; Muḥammad Amīn was installed as Khān in his place. In 1496 the Khān and with him the Russian party was driven out by an invasion of Siberian Tatars under Mamuk; after the victory of the Russians — at the request of the people of Ḳazān — it was not Muḥammad Amīn but his brother ʿAbd al-Laṭīf that was installed as Khān but by 1502 ʿAbd al-Laṭīf was brought back to Russia and the throne restored to Khān Muḥammad Amīn. In 1505 the Khān rebelled against Russian suzerainty and killed or robbed the Russian merchants who came to the annual fair in Ḳazān; the Tatars advanced as far as Nijni-Novgorod. In 1506 a Russian army was defeated; while a second campaign was being prepared the old relations were restored by a treaty of peace in 1507. Muḥammad Amīn died in 1518, ʿAbd al-Laṭīf had died the previous year; with them the dynasty founded by Ulu Muḥammad became extinct.

The following decades were a period of almost uninterrupted fighting between the pretenders supported by Russia, the brothers Shāh ʿAlī (so on his tomb in Kasimov, not Shaikh ʿAlī) and Djān ʿAlī, who had come from Astrakhan to Russia, and the national party supported by the Crimean Tatars and the Noghai. The latter won their biggest victories in 1521; Shāh ʿAlī was driven out by prince Ṣāḥib Girāy who came from the Crimea; the brothers Muḥammad Girāy from the Crimea and Ṣāḥib Girāy from Ḳazān advanced up to Moscow; the Grand Duke Wasiliy abandoned his capital; a peace was concluded in his name by the Tatar prince Peter, a convert to Christianity, by which the Russian government bound itself to pay tribute to the Khān of the Crimea. The Russian prisoners were sold as slaves by the Crimean Tatars in Kafa and by the people of Ḳazān in Astrakhan. In 1524 Ṣāḥib Girāy went

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115 to the Crimea and left his thirteen year old son Ṣafā Girāi in Ḳazān. The only original document that survives from the period of the principality of Ḳazān dates from the brief reign of Ṣāḥib Girāi: it is a decree dated Ṣafar 13, 929 (= Jan. 1, 1523), confirming a family as *Tarkhān*'s, that is nobles freed from all taxes. The taxes are detailed so that the document is of some importance for the domestic history of the principality.

After vain efforts to come to an agreement with Russia, Ṣafā Girāi was driven from the throne by the Russian party in 1530; at the wish of the people it was not Shāh ʿAlī but Djān ʿAlī that was elected Khān; he was killed in 1535 in a rising of the national party, Ṣafā Girāi recalled and supported by his father Ṣāḥib Girāi, then Khān of the Crimea. The Russian attempts to restore their suzerainty had therefore for a long time no success; it was only in the year 1546 that Ṣafā Girāi was driven out and Shāh ʿAlī put in his place; but Ṣafā Girāi returned immediately after the departure of the Russians and held the throne till his death in 1549. He was succeeded by his two year old son Otemish, who was taken to Russia in the following year, christened by the name of Alexander and lived till 1566. The brief and cruel reign of Shāh ʿAlī ended with his banishment. Yādiyār Muḥammad, a prince born in Astrakhan, was summoned from the land of the Noghai to Ḳazān as Khān. The Grand Duke Iwan who had already conducted two unsuccessful campaigns (1548 and 1550) against Ḳazān now appeared before the town with a larger army; after hard fighting Ḳazān was stormed on Oct. 2, 1552, and all armed men put to death.

361 The conquered town retained its former appearance and its military importance under Russian rule for a long time. The town had ten gates and a citadel separated from the other quarters of the town by a ditch; the old wooden wall was replaced by one of stone in 1555. The town was then about 600 cubits (= a mile) in length and 500 cubits (1500 yards) in breadth. To injure the commercial importance of the city, the Russian government as early as 1524 had founded the annual fair at Nijni-Novgorod; at the same time merchants were forbidden to go to the fair at Ḳazān. Christianity was industriously preached. Ḳazān was the see of an archbishop from 1555 and later of a metropolitan. The immigration from Russia proper assumed considerable importance.

Little is left of the old town; a tower in the citadel still bears the name of the princess Sūyūnbigi, wife of Ṣafā Girāi (she was previously married to Djān ʿAlī and later to Shāh ʿAlī). Under the [648] influence of national Tatar movement the memory of this princess is kept green; in 1914 a biography of her appeared and a periodical for women is published under her name; but it is not definitely known when and how the tower received this name, and what parts date from the Tatar period and what from the Russian. During the xviiith century Ḳazān had lost all military importance and was easily taken — with the exception of the citadel — by Pugačev in July, 1774; there were then 2,867 houses in it. Even p. 837-B at this date Ḳazān was of much greater importance than Nijni-Novgorod as a centre of government and of culture. The university founded in 1804 became famous especially for its Oriental faculty (strictly the Oriental section of the faculty 874

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874 of history and philology). In 1855, as a result of the opening of the Oriental faculty in the University of St. Petersburg, instruction in Oriental languages in the university of Ḳazān was stopped and the library and other accessories for the most part brought to St. Petersburg.

Instruction in Muḥammadan languages was resumed in the university of Ḳazān in 1861. Ac-
161 cording to the census of 1897, Ḳazān had 131,508 inhabitants, in 1911 152,477, of whom 30,781 were Tatars.

113 *Bibliography*: Howorth, *History of the Mongols*, ii. 363—429; K. Taks, *Kratkaya istoriya goroda Kazani*, Kazan 1817, reprinted in Kazan 1899; W. Welyaminow-Zernow, *Issledovaniya o kasimovskikh tsaryakh i tsarevitakh*, i., 1863, *Trudi Vost. Otd. Arkh. Obshch.*, vol. ix., German transl. by J. Th. Zenker, Leipzig 1867; G. Kentzeviz, *Istoriya o Kazanskom tsarstve i Kazanskiy Letopisets*, St. Petersburg 1905, with survey of the literature; Ḥādī Aṭlāsof, *Kāzān Khānlighi*, Kazan 1914, mainly from Russian sources: on p. 133 text of the edict of Ṣāḥib Girāy (review in *Zap.*, xxiii. 421 *sq.*); P. Zarinskiy, *Otcherki drevnei Kazani*, Kazan 1877; M. Khudyakow, *Otcherki po istorii Kazanskago khanstva*, Kazan 1923. On the university see especially N. P. Zagoskin, *Istoriya Imp. Kazanskago universiteta*, Kazan 1902; W. Barthold, *Materiali dlya istorii fakul'teta vost. yazikov*, iv., St. Petersburg 1909.

(W. Barthold)

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